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CORRESPONDENCES.

[*In continuation from page* 341.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. *Matt.* vi. 33.

Now the very *titles* alone of the writings under consideration, if they be just and proper titles, appear to supply the clearest and most satisfactory answer to the above question; at least such as must needs be deemed so by those, who allow the justness and propriety of those titles. For if the writings under consideration be indeed, what they are called, SACRED SCRIPTURES, and THE WORD OF GOD, then they must needs, in the very nature of them, contain a sense distinct from that of the *letter*, and yet involved in the letter. For the term SACRED, manifestly implies that they treat of *sacred* things; and the WORD OF GOD as manifestly implies, further, that they are His real speech and language; and if they be the real speech and language of GOD, they must need contain his divine will and wisdom, just as the words of a man, when he speaks from sincerity, contain the will and the wisdom of the man. They must also contain that will and wisdom equally in one part as in another, since it is impossible to suppose that any

part of the speech of GOD can be without a meaning, that is to say, a divine meaning, or a meaning expressive of his divine will and wisdom, in its power, and in its fulness. If, therefore, there be any single part or sentence of the divine book, which doth not contain a divine meaning, it is impossible it can be the inspired speech of GOD; and if it be not the inspired speech of GOD, then it is alike impossible that it can constitute any part or portion whatsoever of his DIVINE WORD. When therefore the Apostle said, "*All scripture is given by inspiration of* GOD, *and is profitable for doctrine, for reproof, for correction, for instruction in righteousness*,"* his meaning must needs be, that one part of the sacred volume is inspired of GOD alike with another part, and therefore is alike his divine speech and language, consequently is alike full of his divine will and wisdom, and thereby alike *profitable for doctrine*, &c.

But where now shall we find, or how shall we be able to form any conception of, this divine will and wisdom of GOD, thus *profitable for doctrine*, &c. and contained in *all* parts of the HOLY WORD, if we look no deeper than the letter, and suppose that the sense of the *letter* is all that concerns us? It is true, in some cases, the sense even of the *letter* of the sacred volume, expresses, in the most energetic fulness, both the will and the wisdom of him who inspired it; but in how many instances is this not the case? To say nothing of the rituals of the Jewish church, which form no inconsiderable part of the five books of Moses, commonly called the Pentateuch, what must any rational person conclude respecting the many apparently trivial, and in some cases, unjustifiable circumstances related of the three patriarchs, Abraham, Isaac, and Jacob, if they be supposed to refer *only* to those patriarchs, and to involve in them nothing deeper and more holy than what concerned their history? For let it be asked, (but with a holy awe) of what concern is it to us to be informed, (if the literal information be all) that "*Abraham made a great feast, the same day that Isaac was weaned;*"† and that afterwards "he *dismissed his concubine Hagar;*"‡ and presently that he provided a wife for his son Isaac, which latter transaction occupies the whole of the twenty-fourth chapter of the book of Genesis, and is recorded with a detail of the most minute and seemingly uninteresting particulars? What *doctrine* again, what *reproof*, what *correction*, or *instruction in righteousness*, is further to be found in what is related of Isaac's servants

* Tim. iii. 16. † Gen xxi. 8 ‡ Gen. xxi. 14.

"*striving about wells of water with the herdmen of Gerar?** Or in Isaac himself on his death-bed "*longing for savory meat, and commanding his son to hunt venison, that he might eat and bless him?*"† Or in the artifice by which Jacob imposed on his father, and robbed his father of the intended blessing?‡ Or yet in the more signal and singular artifice, by which he grew rich in the service of his master Laban, as it is recorded in the latter part of the 30th chapter of the book of Genesis? Surely common sense and reason must see, that these apparently trivial relations can never be entitled to the sublime and sacred title of the WORD OF GOD, if they involve nothing more in them than what appears on the face of the *letter;* and therefore common sense and reason must acknowledge, that if those relations be indeed the inspired speech of the MOST HIGH GOD, they must needs, in such case, contain a sense worthy of their divine author, that is to say, a spiritual and divine sense, which doth not appear in the *letter*, but yet is concealed and conveyed under its literal history.

We must then either change the titles of our Bibles, and no longer call them SACRED SCRIPTURES and THE WORD OF GOD, or we must allow that they are replete, in the whole and in every part, with the revealed will and wisdom of a DIVINE INSPIRER and SPEAKER, consequently that they are replete with an internal or spiritual sense, distinct from the letter, since, as hath been abundantly proved, and might be proved yet more abundantly, there are interspersed in the sacred volume various historical relations, in the letter of which no traces whatsoever are to be found of any such divine will and wisdom.

But thanks be to the ALMIGHTY BEING, who, in his unspeakable mercy, hath been pleased to favor us with a revelation of Himself and from Himself, there is no necessity for making any alteration in the *names* of the Heavenly volume which contains the eternal treasure; because it will appear further, from the infallible testimony of the holy book itself, that it is fairly entitled to its high and dignified appellations, being in very deed and truth a SACRED SCRIPTURE and THE WORD OF THE LIVING GOD, by virtue of that deep and divine meaning, which lies concealed under every part of its thereby instructive and important letter.

For let us hear now the words of JESUS CHRIST himself on the interesting subject: "*Search*, (says He) *the Scriptures, for in them ye think ye have eternal life*, and THEY ARE THEY WHICH TESTIFY

* See Gen. xxvi. 18 to 22. † See Gen. xxvii. ‡ See ditto.

OF ME."* What he here means by *the Scriptures*, he explains to his disciples in another place, where he says, after his resurrection, "*These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the* LAW OF MOSES, *and in* THE PROPHETS, *and in* THE PSALMS, *concerning* ME."† The scriptures then, which we are commanded by JESUS CHRIST to search, are the *Law of Moses*, *the Prophets*, and *the Psalms*; and we are commanded to search these holy records for this most weighty of all reasons, *because they testify of* HIM. But let it be considered now, in how few passages do the books of Moses and the Psalms *testify of* JESUS CHRIST, if they be regarded only according to the sense of the *letter*? For according to that sense, their general testimony is merely concerning men and human events, insomuch that there are several whole chapters, and some whole books, which, if viewed according to the *letter* only, are entirely destitute of any testimony concerning the INCARNATE GOD. Besides, if the testimony be confined only to the *letter*, why is it said in another place, that JESUS, after his resurrection, "*opened the understanding of his disciples, that they might understand the scriptures?*"‡ For what need of having the *understanding opened* by JESUS CHRIST, if there was nothing to be understood but what was declared in the plain terms of the *letter*? The disciples had, doubtless, read the *letter* of the sacred history over and over, but yet had heretofore, it seems, read *without understanding* it, and would have continued so to do, had not the merciful JESUS *opened their eyes*; which is surely a sufficiently convincing proof, that something more was necessary for *understanding the scriptures*, than merely to be acquainted with the sense of the *letter*.

[*To be continued.*]

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 345.]

ADUSTION, or *burning*, signifies concupiscence, or the loss and extinction of the good of love; the reason of which is, because fire, in the genuine sense, signifies love; but in an opposite sense, its perversion, which is concupiscence originating in the love of self. Such is the signification of *adustion* or *burning* in Exodus xxi. 25. Isaiah iii. 24; and in other places.

* John v. 39. † Luke xxiv. 44.
‡ Luke xxiv. 45.

ADZE, or ax, signifies the truth of faith derived from charity. The head, being iron, denotes truth; and the handle, which is wood, charity or good. In an opposite sense, *ax* means what is false.

In Matt. iii. 10, and Luke iii. 9, it is said, "that the *ax* is laid to the root of the trees," &c. by which is meant, that divine truth, at the coming of the Lord, discovers the real quality of the church, by laying open the interiors of man, and thence judging him according to his works.

To hew wood with an *ax*, in scripture language, means the dispute about good from religious persuasions. Hence, in Deut. xix. 5, to kill a man accidentally by the head of the *ax* flying from the helve, signifies to instil false principles of religion into another, whereby he is spiritually injured, although on the part of the teacher it was without any evil intention, but merely the effect of blind zeal. The head flying from the helve, signifies truth separate from good.

AFAR OFF, denotes the being in externals. *Am I a God at hand, and not a God afar off*, Jer. xxiii. 23, means, that the Lord is as well the God of those who are in external truths, as of those who are in internal truths; or as well the God of those who are without the church, as of those who are within it.

Dives in hell is also said to see Abraham *afar off*, Luke xvi. 23; which denotes that the heavenly and hellish states are widely different from each other.

AFFECTATION of great learning and elegant language, either in speaking or writing, has a tendency to darken the understanding both of the speaker and hearer, by withdrawing the attention from the substance of things, and confining it to mere words, which are only material forms of the things signified.

Among other reasons why the WORD is written in so plain and simple a style, one is, that the mind of the reader may not be as it were fascinated with the mere *sound of words*, and thus chained down to the *literal* sense, but that it may with ease and readiness pass off to the *internal* sense. For the same reason also the Lord in his divine wisdom has ordained, that the WORD should be written in such a manner, that some parts of it should appear, as to the *letter*, trifling and ludicrous, other parts wicked and unjust, and some parts not historically true. By these and other means the human mind is gradually weaned from *material* and *corporeal* things, and taught to look up to the *spiritual*, *substantial*, and divine things which reside in *every part* of the WORD, as the soul

within the body. If the reader desires to know what parts of the WORD we allude to as apparently *trifling* and *ludicrous*, let him turn to Jer. xiii. 1 to 7. Isaiah xx. 2, 3, Ezek. iv. 1 to 15. Chap. v. 1 to 4. Hosea i. 2 to 9. Chap. iii. 1 to 13; and many others. For those that seem *wicked*, *cruel*, and *unjust*, see Deut. iii. 6. Exod. xi. 2. Chap. xii. 35, 36. Numb. xxxi. 17, 18. Psalm. cxxxvii. 9, &c. The parts of the WORD that are *not historically or literally true*, are the first ten chapters of Genesis, and a variety of other particular passages; as Numb. xxii. 28, where Balaam's ass is represented as speaking in human language. Josh. x. 13, where it is said that the sun and moon stood still. Matt. xxvii. 52, where the graves are said to be opened, and the bodies to arise. Not to mention many other passages which might be produced, and which are all true in the *internal* sense, but not in the *letter*.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

As the 17th verse of the xxth chapter of St. John seems to favor the doctrine of the Trinity held forth in the old church, I think an explanation of it, in your much admired Magazine, will not fail to afford great pleasure to your numerous readers. The words are, "Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto *my Father* and *your Father*, and *my God* and *your God*."

AMICUS.

It is with great propriety that our correspondents in general select those passages of the holy WORD for explanation, which *seem* to countenance the prevailing errors of the day; for until the difficulties attendant on the *letter of scripture* are at least in some measure removed, they may considerably impede the inquiring christian in his progress towards its *spiritual* and celestial senses. The passage above cited seems not so much to establish the idea of Trinitarians, as that of Unitarians, whether they be of the Arian or Socinian persuasion: "for (it is argued) if Christ acknowledges a Father, and a God, who stands in the same relation to him, as he does to mankind in general, it is plain, that he himself is not an eternal God, but a mere creature, like any other man or angel."

But that such an inference cannot be fairly drawn, consistently with other parts of the WORD, may appear sufficiently evident from those passages where the *Redeemer* and *Saviour*, who is universally allowed to be Jesus Christ, is plainly and solemnly declared to be the *only Jehovah*, the *only Father*, the *only God*. As we have not room at present to enter into a full discussion of this point, we shall reserve it for some future opportunity, and in the mean time confine ourselves more particularly to the question, by stating what appears to us to be the *internal* sense of the passage quoted.

Jesus saith unto her (Mary) *touch me not*. By this our Lord gives his church to understand, that they who are in the affection of good, (represented by Mary) ought not to return back to former states of truth, but to press forward to more full conjunction with divine good. The Lord at that time, as not having ascended to the Father, which is divine good, was in the character of divine truth, and indeed only of that kind of divine truth which was accommodated to the first or lowest heaven, and to the intermediate world of spirits. This state is that which is *proximately* or immediately above the natural world, as is evident from this circumstance, that the above conversation between our Lord and Mary occurred almost immediately after his resurrection, being the first time he was pleased to make his appearance. Now, as Mary represented those in the church who are in the affection of good, and consequently associated to the angels of the *superior heavens*, it would therefore have been contrary to divine order for *her* to have touched the Lord at that time, as such a circumstance would have represented a descent from a superior state to one that is inferior; whereas the progression of every member of the church ought to be from what is inferior to that which is superior. This will appear more evident from the case of Thomas in the same chapter, who, by reason of the obscurity and weakness of his faith, was associated to the angels of the *lowest heaven*, and consequently in such a state that he might with propriety touch the Lord, that is, be conjoined to him by means of that divine truth which was accommodated to spirits in a similar state. Hence it was, that our Lord, although he said to Mary, verse 17, *Touch me not*, yet in verse 27, he saith to Thomas, *Reach hither thy hand, and thrust it into my side*. The reason of which difference was, because Thomas and Mary represented different states or different persons in the church, to the former of whom permission was granted to touch the Lord, while to the latter it was refused.

For I am not yet ascended to my Father; that is, my humanity, which is now divine truth, and which *is to be* divine good, and as such the sole object of all worship both in heaven and on earth, is not yet fully united to divine good signified by my Father. There were forty days between the Lord's resurrection and ascension, during which time he was in the process of making his humanity divine good, as before it was divine truth. His ascension was the completion of that process, and signified his perfect union with divine good, which is the Father.

But go to my brethren, signifies go to those in the church who are principled in good; for such only in the WORD are called brethren, as might be proved by many passages, where the expression occurs. And indeed no others will receive the doctrine concerning the Lord, which is the subject of the message immediately following.

And say unto them, I ascend unto my Father and your Father, and my God and your God; that is, instruct them that my humanity, which is now divine truth, is about to be perfectly united to the divinity, which is divine good and the father; and further instruct them, that as I *in the character of divine truth* have always considered divine good as superior, and thus as my Father and my God, so they are to follow my footsteps, and in all their states of truth to acknowledge good as the essential constituent of the church, and that alone whereby they are conjoined to the Lord.

In order more clearly to comprehend this, it should be observed, that the *Father* means the Divine Esse which is divine good, and *God* the divine Exister, which is divine truth, both in the supreme degree, or in that degree which is far above the angelic state of reception, and before it is accommodated to their actual or sensible perception. The Lord, in the above passage, being yet in the world of spirits, had not so far glorified his humanity, as to be perfectly united with that divine good, which is properly the divine Esse or the Father; wherefore he says, *I ascend unto my Father.* Neither had he as yet so far glorified his humanity, as to make it absolutely and perfectly that divine Existere, which is properly the *first form* of the divine esse, or that divine truth which *proximately* emanates from the invisible fountain of all life; for being still in the *lower parts of the spiritual world*, the Lord was at present, as to his humanity, only so far glorified as to be the divine truth *accommodated to spirits in those parts;* wherefore, in allusion to his *more full* glorification, *even as to divine truth*,

which is signified by the term *God*, he also says, "*I ascend unto my God.*" And as the *divine esse*, or invisible source of life, together with its *primary form*, or *first* and *proximate emanation*, as existing in the midst of the sun of the spiritual world, was really the fountain of all good and all truth, as well that which was manifested in the human person of our Lord, as that which is received by the true members of his church, both in heaven and on earth; and as the Lord, in the whole process of his glorification, also represented and pointed out the successive stages of man's regeneration; therefore he said, *I ascend unto my Father and* YOUR *Father, and my God and* YOUR *God.*

We shall take this opportunity of publishing a very wonderful Arcanum respecting the glorification of the Lord's humanity, which will satisfactorily account for his not ascending till forty days after his resurrection. It is asserted by the illuminated author, to whose works we are so often indebted, in various parts of his writings, that by the passion of the cross, the Lord fully glorified his humanity, or made it divine. "Why then (it may be said) did he not ascend *immediately* at the time of his resurrection?" It was for the following reason: The Lord, at his crucifixion, but more particularly at his burial and resurrection, rejected or put off the whole of his *maternal humanity*, insomuch that he was no longer in any respect the son of Mary. In this sense, and so far as relates to the natural world in general, he was *fully glorified*, having put off all the hereditary impurities of matter, in which the church on earth is still involved. But he could not yet ascend, until he had also put off and rejected the impurities of spirits and angels; for the Lord was not only pleased to *bear*, in his own person, the iniquities and infirmities of men, but also of angels, and thereby he redeemed and delivered both. While he was in the act of thus purifying and redeeming angels, he underwent *something analogous to temptations*, their redemption being effected, like that of men, by an admission of their proprium *as it were* assaulting his humanity. "But in his love and in his pity he redeemed them." This process took up forty days, because the number *forty* corresponds to temptations, and signifies complete deliverance therefrom, and victory over all enemies. This is the reason why the Lord's ascension was protracted till forty days after his resurrection, at which time he ascended above all the heavens into the sun of the spiritual world, in the midst whereof he eternally resides as Jehovah God, in glorious human form.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

[*Continued from page* 304.]

In consequence of, and in connection with this, are the earthquakes terribly felt; that is, inward fear, trembling, and horrible anguish; men's hearts failing them for fear of those things which are speedily coming on the earthly powers of darkness, which are shaken in their souls, and in dreadful apprehension of continuing eternally in this state of calamity and distress, *internal* famine and pestilence; and this must necessarily be their case, while they depend on their reputed mother the church, who has nothing to give for her offspring to feed upon, but the starving husks of darkness, error, confusion, and contrariety; no consolation can be administered from without, for there is no one doctrine but what is so mixed with error, and falsified, that it opposeth, clasheth with, and often flatly contradicteth declarations in revealed truths.

If a convenient season should offer, we may more fully and particularly consider the remaining part of our Lord's words on this subject. But we will now proceed according to our intention.

The one grand and principal error, the source and fountain of all the rest, is the very absurd, gross, mean, and false conception of the gloriously tremendous, and awful Deity, taught and enforced for divine truth. While these falsities are thus taught and received, it is impossible there should be any truth of doctrine in the church, but what is falsified and covered with darkness. These gross and fundamental errors, false ideas of, and doctrines concerning, the Deity, and what God is, are such, and have brought such affliction, oppression, and spiritual tribulation on the truth, as was never known among any heathens, or professors, in any age of the world, since the beginning of the creation which God created, unto this time, neither shall be.

Instead of acknowledging the one indivisible, immutable God, the source and filler of all things, consisting incomprehensibly in glory, majesty, virtue and power; this glorious Being of all beings is set forth and represented as consisting in Tripersonality, and at some very great distance, separate from his creatures; and they ascribe unto the Deity such passions, tempers, and affections, as are found in the unregenerate fallen nature of sinful man,

which is mere confusion and contrariety; telling us, that he is sometimes angry and wrathful, at other times pleased and loving; sometimes hating, and at other times approving, &c. And that this changeableness in the Creator is in consequence of, and affected by, the actions of the creature. And in order to confirm this false absurdity, it is made to give birth to one still greater; which is, that in this one divine essence, in eternal unity, there is a plurality of Gods, consisting in three distinct separate persons; representing the two first opposite to each other, the one of vindictive wrath, and inflexible infinite justice; the other, of infinite mercy and goodness. And in many of their words and expressions, called prayer, they will address, in separate petitions, each of these three persons separately; whereby it is evident that they do not confess and worship a Triune God, but a Trinity of Gods. But the loving Father, our Lord and Saviour, has taught us to pray to one God only, for his alone is the kingdom, the power, and the glory for ever.

I know it will be said that the church does not worship three Gods, although it acknowledgeth three separate persons in the Deity, each person to be God; but this is mere confusion and contradiction, as if ashamed of the absurdity, outwardly denying what is inwardly received, believed, and confessed; for I will appeal to any, or every one, who are members or sons of the church, and ask, if they turn inward, and examine impartially, and speak honestly, if they do not believe in and confess three Gods?

It will readily be allowed by all, that although divinity is superior to reason, it is not contrary to it; but the notion and idea of the world's being created and preserved, a lost world restored, and man redeemed, recreated, and glorified, by three Gods, is as contrary to the light of reason, as to the light of truth itself, and may be called the very perfection of error and darkness, and must be the source of innumerable evils; for all doctrines raised hereon must be confusion, opposition, contrariety, uncertainty, and even falsity; no clear truth can be taught, especially since, as has been already shewn, the church represents these three distinct separate persons as of different minds.

Now it is evidently clear and manifest, that all the divinity in the present Christian church is founded upon the idea and conception of three Gods, and this throughout the whole Christian world. And this is confirmed by almost every sermon and trea-

tise of divinity, as well as by that creed which is made the pillar, where we read, "The Father is God and Lord, the Son God and Lord, and the Holy Ghost God and Lord." And the church farther declareth, "That we are compelled by the Christian verity, that is, by the sacred truths of Christianity, to acknowledge every person by himself to be God and Lord." Now can any thing be more express than this, that there are three Gods? And yet it inconsistently followeth, "That we are forbid by the Catholic religion to say there are three Gods, or three Lords;" as if the Catholic religion were somewhat diametrically opposite to the Christian verity.

Now what is this but teaching that we are under an indispensible obligation of inwardly acknowledging, believing in, and worshipping three Gods, but must not outwardly declare and confess it?

I confess it is taught, that these three persons are one in essence; but it must be acknowledged by every wise man, that the doctrine of three distinct separate persons in the Godhead, each person acknowledged to be separately God and Lord himself, must necessarily beget in the minds of men a perfect idea of three different Gods. And farther, the church so imposeth this doctrine on her sons, that they shall thus think on a Trinity of Gods, under pain of eternal damnation.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

I have read with pleasure your remarks on the Trinity, and must acknowledge they appear to be so well founded, and so perfectly consistent with the sacred records, that I think no one can hereafter oppose or controvert them with the smallest degree of success. As a friend to the same principles which you espouse, permit me to lay before the public, through the channel of your Magazine, the following explanation of the Trinity, which I lately met with in a small book published in 1729, and which so wonderfully coincides with what you have already published on the subject, that I dare say it will give pleasure to your readers to find, that notwithstanding the darkness which prevailed in the past Church, yet the remains of truth have still been preserved among certain individuals here and there.

ALBERT.

That the Father, Son, and Spirit are One Essence.

The scriptures declare, that the Lord Jesus Christ, who is called the Son of Man, is the true God; and though he is called by several titles, as, *Father*, *Son*, and *Spirit*, yet is God but one personal glory in the form of a Man.

As the soul, body, and spirit of man are united and knit together, making one essence, or individual substance, distinct in itself; so are *Father*, *Son*, and *Spirit*, as truly joined together; and this the scripture and all true prophets do positively affirm.

For may it not as well be said, that man doth consist of three persons, because Paul prayed the *soul*, *body*, and *spirit* might be kept blameless? How can God, who is in one himself, be divided into three Persons?

If the Creator was one eternal Being, distinct from all other beings, is it not necessary that he should so continue in his own divine center? *Infinity* hath power to change its glory into flesh, but not to create other *Deities* out of himself; because that would be against his glory.

And the most wise Creator can make nothing against his glory, but *for* his glory only.

For if he should make *out of* himself other two Gods, as *Son* and *Holy Ghost*, and they being both distinct from him, they would on necessity require *sovereignty*; for God can be no God without sovereignty.

Where would his PREROGATIVE be? There can be but one *prerogative*, for if there be THREE, the *kingdom* is *divided*, and *cannot stand*, Mark iii. 24.

But this kingdom of one God will stand; because there is but ONE SOLE KING, and he hath said, he *will not give his glory to another*; yet all glory was given unto Christ, because he was the sole God: men and angels, principalities and powers, yea, all things in heaven and earth did, and for ever shall bow to him, and to no other.

If by the titles *Father*, *Son*, and *Holy Ghost*, were not meant one individual, substantial, personal God; but that instead thereof we were to understand a *Son* and *Holy Ghost* distinct from the *Father*; then what kind of God would the Father be? For if he hath invested the Son with all power in heaven above, and in the earth beneath, and hath made the Holy Ghost co-operator with the Son, in order to the sanctification and government of the

church, the Son being made head of it, and of all things else; I say, what kind of God do you make of the Father?

Do you make any God of him at all? Do you not make him useless, seeing he hath nothing to do, nothing to govern? Surely you think, that one of your Gods grew weary with governing, as Pharaoh king of Egypt did, who made Joseph sole governor of his kingdom, and he himself did nothing: or else you think, that he is old, and willing to be at rest; and therefore having made a Son out of himself, and an Holy Ghost, that he hath begot out of his Son and himself, doth therefore dispose of the government to them wholly and absolutely.

If there be a *Son* and *Holy Ghost* distinct from a *Father*, they can be no more than *creatures*, because they receive their being and perfection from the *Creator*, and not from themselves.

How can there be any affinity, or essential ONENESS, betwixt a spirit without a body, and a spirit with a body? Can the Son, that is a corporeal person, and hath a body, be said to be in the Father, if the Father hath no body, shape, or form?

If the Holy Ghost is a person proceeding from the Father and the Son, how can he be co-equal and co-eternal with the Father and the Son? Can that which receives its being from another, be equal with that which hath its being of itself?

Can time be equal to eternity? If the Holy Ghost proceeded from a Father and a Son, then he is but a God of time, and not a God of eternity; and such a God may end in time.

Again, if the *Son* was from *eternity*, how could he be *begotten*? And if the *Holy Ghost* was from *eternity*, how could he *proceed*, and take his original from Father and Son, if the three Persons were each of them eternal, that is, without all beginning; then they could not give being one to another.

If the Son was begotten by the Father from all eternity, and begotten AGAIN when he was incarnate of the Virgin Mary, in a body of flesh, then it seems he was a DOUBLE Son, and TWICE begotten, or TWICE made by the Father, and yet this Son must be said to be EQUAL with the Father, though it is nevertheless confessed he was made LOWER than the angels.

From hence it is, that those who hold this doctrine, worship a DIVIDED God, OR THREE DISTINCT Gods: and therefore do they make their prayers in DISTINCT forms, and pray to one of their Gods after one manner, and another after another manner; making in reality three Gods, as distinct from one another as three

men, John, James, and Peter; but this divided God, or God with three heads, is a monstrous God, no where to be found but in their own idle dreams, and is not the true God; for there is no such double begetting, nor proceeding as they imagine, for tho' God is in a sense said to be *one in three*, and *three in one*, yet is he not in three persons, he is only ONE God with three titles; *we worship a God in* ONE *person with* THREE TITLES, *Father, Son,* and *Spirit; but it is a* SELF-BEGOTTEN *God*, and not a God begotten by another.

Oh, the darkness that lies upon some of the learned! Did they heed the scriptures, they would see that the Son was but ONCE begotten or made; and that was God's begetting himself into a Son, according as it is written, *God* BECAME *flesh*; it is not said, that God SENT a Son to become flesh, that was begot by him before.

But the meaning of those words is no other, than that God sent forth HIMSELF to be made of a woman, to redeem us from the curse of the law, according as it is written, *I lay down my life of* MYSELF.

Now where Christ saith, that *of himself* he can do nothing; and that he bears not witness of *himself;* and that he came not of *himself*, and the like; that *self* he speaks of is but his *human nature*, and that makes him but man; that is as much as to say, not *of myself* in my *mortal*, weak nature.

It is said, that he GAVE *himself* for us; is it not wrong then to say, that God sent forth any Son but *himself?* Again it is said, *I have sworn by* MYSELF, *that unto me* every *knee shall bow.* Now who was this that sware so by *himself?* Paul saith it was CHRIST, and he sware by *himself*, because there was *none greater than himself*, Heb. vi. 13.

For Christ's nature, which is divine, is that SELF which can do all things; and which is equal with himself now since his incarnation with what he was before; and is the VERY Father, and hath power to do all things, having glorified himself in his new body of flesh, which was conceived of the Virgin by his Almighty Power, that could live and die, and live again, and now he lives for evermore; being one personal Majesty, distinct from heavens, earth, angels, men, and all things for everlasting.

Now where was there a FATHER but in THAT SON? Where was there a SON but in THAT FATHER? ONE God and Father in one Person alone. The glorious body, wherewith the divine

Godhead (which is the *everlasting Father*) is clothed, is his dearly beloved Son, in whom his Spirit eternally delighted.

And this is the faith of the holy seed, and which was long since taught, and believed, viz.

That God was in the form of a Man, that *Christ Jesus* was *that God*, his GODHEAD is the *everlasting* FATHER, his now glorified BODY the SON, and his powerful SPIRIT the HOLY GHOST.

Thus then you have what is to be understood by *One in Three*, or *Three in One*; which is no more than that these denominations, FATHER, SON, and SPIRIT, are *three titles*, according to the different appearances of the One God.

The following elegant translation of Jacob's prophecy and blessing on his descendants is extracted from the notes to Dr. Adam Clarke's edition of the Bible

GENESIS, CHAPTER XLIX.

2. Come together and hear, O Sons of Jacob!
And hearken unto Israel your father.
3. Reuben, my first born art thou!
My might, and the prince of my strength,
Excelling in eminence, and excelling in power:
4. Pouring out like the water:—thou shalt not excel.
For thou wentest up to the bed of thy father,
Then thou didst defile:—to my couch he went up!
5. Simeon and Levi, brethren;
They have accomplished their fraudulent purposes.
6. Into their secret counsel my soul did not come:
In their confederacy my honor was not united.
For in their anger they slew a man (a noble)
And in their pleasure they murdered a prince.
7. Cursed was their anger, for it was fierce!
And their excessive wrath, for it was inflexible!
I will divide them out in Jacob,
And I will dispose them in Israel.
8. Judah! Thou! thy brethren shall praise thee.
Thy hand in the neck of thine enemies:
The sons of thy father shall bow themselves to thee.
9. A Lion's whelp is Judah:
From the prey my son thou hast ascended.
He couched lying down like a strong lion,

And like a lioness, who shall arouse him?
10. From Judah the sceptre shall not depart,
Nor a teacher from his offspring,
Until that Shiloh shall come,
And to him shall be assembled the peoples.
11. Binding his colt to the vine,
And to the choice vine the foals of his ass.
He washed his garments in wine,
His clothes in the blood of the grape.
12. With wine shall his eyes be red,
And his teeth shall be white with milk.
13. At the haven of the Seus shall Zebulon dwell,
And he shall be a haven for ships,
And his border shall extend unto Sidon.
14. Issachar is a strong ass,
Couching between two burthens.
15. And he saw the resting place that it was good,
And the land that it was pleasant;
And he inclined his shoulder to the load,
And became a servant unto tribute.
16. Dan shall judge his people
As one of the tribes of Israel.
17. Dan shall be a serpent on the way,
A Cerastes upon the track,
Biting the heels of the horse,
And his rider shall fall backward.
18. For thy salvation have I waited, O Lord!
19. Gad, an army shall attack him,
And he shall attack in return.
20. From Asher his breed shall be fat,
And he shall produce royal dainties.
21. Napthali is a spreading oak,
Producing beautiful branches.
22. The son of a fruitful vine is *Joseph:*
The son of a fruitful vine by the fountain:
The daughters (branches) shoot over the wall.
23. They sorely afflicted him, and contended with him,
The chief archers had him in hatred.
24. But his bow remained in strength,
And the arms of his hands were made strong,
By the hand of the mighty one of Jacob,

By the name of the shepherd, the rock of Israel.
25. By the God of thy father, for he helped thee,
And God all sufficient he blessed thee.
The blessing of the heavens from above,
And the blessings lying in the deep beneath:
The blessings of the breasts and of the womb.
26. The blessings of thy father have prevailed
Over the blessings of the eternal mountains,
And the desirable things of the everlasting hills.
These shall be on the head of Joseph,
And on his crown who was separated from his brethren.
27. Benjamin is a ravenous wolf:
In the morning he shall devour the prey,
And in the evening he shall divide the spoil.
The beloved of the Lord shall dwell with him,
And shall cover him all the day long in safety:
And shall dwell between his shoulders.

From Poulson's Advertiser.

AN ESSAY ON THE NATURE OF LAWS,

BY A LAYMAN.

(Continued from page 370.)

[*By Law, is here meant, rule of action. When applied to moral conduct, it will carry the idea of truth, order and sincerity. When joined with material substances, with which our senses are conversant, it will intimate regularity, uniformity, and orderly action.*]

CHAPTER III.

Whatever in this world has relation to infinity and eternity, is called morality.

Morality will not apply to inanimate matter. It is impossible to make a stone, a piece of wood, gold, silver, water, fire, or any other physical or material substance, moral; but they may be made subservient to moral operation.

Moral life is, therefore, the superior of material substances. The attributes of each are different. What applies to the one will not apply to the other.

The proper subject of *morality is*, the mind or soul of man.

The brute animals are not moral, nor can morality be predicated of them. Of consequence, virtue or vice cannot be said of them.

Virtue implies a good intention, a true mode of action, and sound action itself, all in regular sequence; arising from a freedom of will, and choice and election, by judgment.

A virtuous mind has the power to pervert, or invert his good dispositions, and his upright thoughts. He can act for GOD, or against him. He can benefit his neighbor or he can injure him. He can bless, or he can curse. No being but man can do so.

In this we find a definite distinction between mere animal life and human beings; and also between matter and spirit.

A being of whom vice and virtue can be predicated, is a *moral agent.*

Moral life and moral law (both are inseparable) cannot be measured by any physical rule or material body. Such rule cannot reach it.

It cannot be said of moral law, that it is long or short, thick or thin, cold or hot, broad or narrow, &c. the reason is, because the moral is superior to the physical world; and it is against both nature and reason, that the inferior should be a rule for the superior.

If moral life be not found in either the brute creation, or in the mineral kingdom, it can scarcely be expected in the vegetable. Vegetables have life, for they die as well as propagate and grow. But theirs is far removed from a life of morality; which is the exclusive privilege of man alone. As, therefore, the attributes of moral and physical existences are quite different, it follows that the nature of their essences are different.

If *physics* be *materials*, *morals* must need be *immaterial.* If the former be *natural*, then the latter must be *spiritual.*

And if mortals be entities or real existences (which cannot well be denied) then must they of course inhere in substantial forms: because an attribute without a subject in which it inheres, and to which it belongs, is not predicable; it is not any thing: for how can we say that black or white, hot or cold, good or bad, high or low, rich or poor, virtuous or vicious, light or dark, green or yellow, &c. exist, but as adjectively, or adjunct to some substance or substances!

Hence it appears, that when we speak of any quality of the human mind, it is implied that that quality inheres in a substantial form.

The attributes, brave, generous, wise, modest, chaste, temperate, benevolent, would mean nothing, except attributed to something substantial in form.

The human mind is therefore substantial, for it is the man himself.

It has been shown that material substances carry in their bosoms their heat, their cold, their hardness, their softness, and other qualities which may be attributable to them. How much more must this be the case with what is above matter, from which it is derived and to which it belongs.

To allow to the *posterior* what we deny to the *prior*, to the *effect* what we deny to the *cause*, is surely not rational.

From what has been said in this chapter, it will appear that the soul of man (and no other being has a soul, properly so called,) is not limited by, nor confined to matter; consequently, that it is *not material*. The progressions of these are rapid; of the other, slow. A man, by *thought*, can go to the Indies in a moment; his *body* could not get there in a month.

[*To be continued.*]

FOR THE LUMINARY.

LIBERTY OF THE PRESS.

A noble theme, or one more deserving of cultivation than that herein treated of, could not be selected. A just estimation of its value, a judicious exercise of its power, and a competent knowledge of its rational bounds, are essential to a profitable application of the blessings it is capable to impart. The total suppression of the press, or the rendering it dependant on the arbitrary will of an individual, or of a few, constitutes a chief characteristic of tyranny; an unrestrained use of it amounts to licentiousness; its total obscuration is an eclipse of the rights of man; its unrestrained use is like a sword in the hand of a maniac. The degrees of civil liberty are in exact proportion to those of the press; its absence is death, its partial existence but a compromise between the tyrant and slave; its unregulated dominion is destructive of peace and order; in this latter instance it may not improperly be compared to a fortress, the guns of which are turned against the place they were intended to defend. Civilians and statesmen have fortunately agreed on what ought to constitute the liberty of the press; it consists in the power to write and publish whatever the publisher pleases, he being accountable for what he writes. In this respect the liberty of the press is like the use of fire arms: every man should be at liberty to exercise them for the defence of himself and

the law, but not to destroy his country or injure his neighbor. The press is abused when it attempts to sap the constitution or overthrow the civil authorities of the country, because the constitution is the work of a whole people, and not to be amended at the will of an individual; and the civil magistrates are appointed by or under the general law, and not removable but by that law; the use of the press consists in a calm, dispassionate inquiry into men and measures. To recommend reform may be useful, to dictate it is criminal; to advise a constitutional repeal of the law is the right of every man, to advise resistance to the law is treason. In like manner, to proclaim or defend the fair fame of an individual is the honorable employment of the press; wantonly or falsely to assail it is a libel calling for punishment. The law, in all cases, is the proper source of appeal against the aggressor; the summary infliction of punishment, in a manner forbidden by law, is a rebellion, and evinces the madness of party rage, or a doubt in the aggressor of the purity of the cause he would maintain. When I see despotism maintained by a power beyond the law, I think I discover the dawn of freedom. When I see freedom supported by lawless rebellion or unauthorised effervescence, I think I discover the death-fever of liberty. O.

FOR THE HALCYON LUMINARY.

AGRICULTURE.....No. V.

[IN CONTINUATION FROM PAGE 362.]

Secondly, of the Management of the Tillage Land.

Each division of this, in the first year of its cultivation, is to be subdivided into four parts, each of three acres (exclusive of head lands) which are to produce respectively, potatoes, cabbages, borecole, and turnips, (the potatoes and cabbages to be succeeded by a crop of rape) and in the three following years to undergo the process of barley, clover, and wheat, with *aftercrops* of rape, rye, and winter-vetches; but the four divisions are all to produce different crops in the *same year;* for instance, one division shall be under green crops, while a second is under barley, a third under clover, &c. The division which is under green crops in the first year of the process, shall be manured by the dung collected from the sheep-yard and the other stock.

To render the process clearly understood, the successive state of the tillage land for four years, is accurately represented in the following plan:

COURSE OF CROPS

FOR FOUR YEARS.

	1799.	1800.
1st Division of Tillage Land. 1st.	*Acres.* 3. Potatoes, 3 Cabbages, 3. Borecole, 3. Turnips. — Aftercrop. *Rape*, 6 A.	12 Acres of Barley.
2d.	12 Acres of Barley.	12 Acres of Clover.
3d.	12 Acres of Clover.	Aftercrops. A. 12. Wheat. *Rape*, 6; *Rye*, 3; *Winter Vetches*, 3
4th.	Aftercrops. A. 12. Wheat. *Rape*, 6; *Rye*, 3; *Winter Vetches*, 3	A. 3. Potatoes, 3. Cabbages, 3 Borecole, 3. Turnips. — Aftercrop. *Rape*, 6 A.

	1801.	1802.
1st Division of Tillage Land. 1st.	12. Acres of Clover.	Aftercrops. A. 12. Wheat. *Rape*, 6; *Rye*, 3; *Winter Vetches*, 3
2d.	Aftercrops. A. 12. Wheat. *Rape*, 6; *Rye*, 3; *Winter Vetches*, 3	A. 3. Potatoes, 3. Cabbages, 3. Borecole, 3. Turnips, — Aftercrop. *Rape*, 6 A.
3d.	A. 3. Potatoes, 3. Cabbages, 3. Borecole, 3. Turnips, — Aftercrop. *Rape*, 6 A.	12 Acres of Barley.
4th.	12 Acres of Barley.	12 Acres of Clover.

[The American reader will not be surprised to find no notice taken of corn, buckwheat, &c. when he is informed that Ireland, placed between the latitudes 50 and 55, is too far north to produce crops which require a warm sun. The American farmer may appropriate part of the potatoe land to corn, and part of wheat land to buckwheat, &c. EDITORS.]

In the culture of these Crops, the following rules are to be observed.

Potatoes.—Plant one acre for the use of the farmer's family, *i. e.* half an acre of early kinds and half an acre of apple potatoes. An acre well manured and carefully cultivated will produce twenty tons (533 bushels) which will afford a supply of eight stones (112 lb.) for each day throughout the year, besides reserving a sufficient quantity for seed. Plant two acres with cluster* potatoes for the stock, or as a substitute in case of inclement weather, when other crops cannot conveniently be got at, or to supply any deficiency that may occur in any of the other crops. The cluster potatoe is an useful crop, and easily stored, and when well manured and cultivated, the two acres may be expected to produce 60 tons, (9600 bushels) of which 6 tons being reserved for seed, swine, &c. there will remain fifty-four tons for the stock. The potatoes, as daily taken up, are to be immediately succeeded by rape plants.

Cabbages.—Of these the kind most eligible is that of the largest size: the Dutch drum-head is recommended; the plants to be raised on a rich bed from an autumn† sowing, and to be planted in April.‡ These three acres well manured, furnished with good plants in rows three feet asunder and two feet apart in the rows, being carefully cultivated, and containing 35,280 cabbages, at the average weight

* It will be observed, that the times recommended for planting are those best suited to the Irish climate. The American farmer will easily see how to suit the time to the climate of his own country. *Editor.*

† This potatoe, also called Yam, Surinam, Turk, Buck, &c. is of two kinds; the skin of one is red, and on being cut, the heart apears marked with red streaks: the skin of the other is white, and when cut, the inside is of a yellowish color; both grow in a conglomerate (or knobby) form, and produce large crops.

‡ In case of a failure of the autumn sowing in consequence of an inclement winter, the sowing is to be renewed early in the spring, and the plants so raised put out in due time. As these cabbages cannot be expected to arrive to a large size, they should be placed closer, viz. in rows two and an half or two feet asunder, and twenty or eighteen inches apart in the rows.

of 12*lb.* each, will produce 189 tons. As the cabbages are daily cleared away in October and November, the land is immediately to be supplied with rape plants.

Borecole.—The plants for these three acres should be raised from an early spring sowing, and to be planted in May in rows two feet asunder, and twelve inches apart in the rows. The three acres will contain 105,840 borecole plants, that are the average weight of three and an half pounds each, which will produce 165 tons. Such a produce of cabbage and borecole as we have calculated may be safely expected, if attention be given to provide good seed, the land being properly manured and kept accurately clean by the plough, and carefully weeded and earthed, till such time as the growth of the plants renders such operation unnecessary.

Turnips.—About the middle of June these three acres being manured in the same proportion as the other divisions, (not less than 60 cubical yards to the acre) and the seed being sown, and the turnips, in due time, being twice or thrice carefully hoed to about twelve or fourteen inches apart, may be expected to produce 144 tons.

As the crops of turnips and borecole are daily cleared off, the land is to be ploughed (weather permitting) into narrow ridges to lie dry, and to be in readiness for the succeeding crop of barley.

Rape. This we have mentioned as succeeding those of potatoes and cabbages, when the land is cleared by the daily taking up the potatoes in August and September, and the clearing off the main crop in October, it is immediately to be supplied with rape plants previously raised from different sowings from about the beginning to the end of June; the seedlings of each sowing to be pricked out into beds the better to prepare them for planting. If the preceding crop has been cabbages, when they are daily removed in October and November for the use of the stock, the land is each day to be ploughed, and to be planted with rape in the same manner as when the previous crop was potatoes; as the furrows are opened with the plough, the rape plants are to be placed in the beginning of August at about nine inches apart in every second furrow, and as the season advances put them closer in these furrows till about the middle of September. From this time, till the cabbages are all cleared away, the plants may be placed about six inches apart in every furrow, so that the space allotted for each plant may be in proportion to the size at which it may arrive by the approach of winter; by which means the land will be well covered at that

time. The plants in every second furrow will be in rows of about eighteen inches asunder, and will admit the plough for the same purpose as mentioned for the borecole. In every furrow the plants are to be earthed with the hand hoe, and the whole are to be kept accurately clean. These six acres, with careful culture, may be estimated to produce 144 tons.

Barley. Of this the seed is sown as early as the spring season will permit, and on that land which has been occupied by the turnips that have been used to support the stock in December, and also such part of the land as has been cleared of the borecole, which is destined for food in January and February. It is to be sowed also on the six acres of rape; which, with the land above mentioned, will make altogether twelve acres.* This crop of barley may be estimated at 18 tons, *i. e.* 180 barrels of sixteen stones each.† The land formed into narrow ridges, as the turnips and borecole were clearing off, will harrow fine and be well prepared in spring for the immediate reception of barley.

[*To be Continued.*]

REMARKABLE PROPHECY,

RELATIVE TO THE FRENCH REVOLUTION.

From the propensity of the human mind to ascribe to itself the power of prophecy, and to endeavor to remove that veil with which futurity is fortunately enveloped, have principally originated the numerous predictions which are now renewed, and some of which are read with interest. There is, in particular, no want of such as relate to the great catastrophe in France. Nostrodamus has had abundance of followers. Among these, the well-known French writer, Cazotte, is eminently distinguished. His prophecy of the French revolution is much more precise and explicit than oracles of this kind in general are. It has made its appearance in a new literary publication of select works of the celebrated Laharpe. Though reason naturally excites a distrust of visions and predictions, yet the reputation of the narrator demands some attention to the prophetic effusions which he himself heard, in the year 1788, from the lips of Cazotte.

It appears to me, says the aged Academican, as though it had happened but yesterday, and yet the circumstances took place in

* The supposed state of tillage land, in the year 1798, is the same as that described in 1802.

† A stone is 14lb.

the year 1788. We were sitting at table, principally members of the Academy, with one of our colleagues. The company was numerous; it consisted of courtiers, men of letters, and others. We partook of a superb dinner. At the dessert, the Malvoisie and Cape wines had elevated the gaiety of the company to such a degree, that it could scarcely be restrained within any bounds. Chamfort had read to us some of his graceless and licentious tales, and yet the ladies who were present, had not, as usual, recourse to their fans. Many impious jests were launched against religion; one read passages from Voltaire's *Pucelle*, amidst universal plaudits; a second rose, and with a full bumper in his hand, exclaimed—"Yes, gentlemen, I am as sure that there is no God, as I am certain that Homer was a blockhead." A third admired the revolution which Voltaire had effected in the empire of the sciences—"That great man," cried he, "gave the tone to his age; he is read as generally in every anti-chamber, as in the superb apartments of our most illustrious men." One of the guests related, with a hearty laugh, that his hair-dresser had said to him in good earnest: "Look you, sir, though I am but a poor fellow, I concern myself as little about religion, as the grandest of you gentlemen." It was the general opinion, that a political revolution would soon arrive, and that fanaticism must give way to the philosophical spirit of the times. They wished happiness to those whose age still allowed them to cherish the hope of witnessing this great work.

Only one individual of the party appeared to withhold his applause from our conversation: he merely laughed now and then at our enthusiam. This was Cazotte, an eccentric, but amiable man. He at length broke silence, and said, with the utmost gravity, "Make yourselves easy, gentlemen, you will live to see this great and sublime revolution which you so anxiously desire. Yes, I repeat, that you will live to see it." "That may be," rejoined one of the company; "a man need not be a wizard to foretel any thing of that sort." "Agreed; but it requires more than a common head to know what is to follow. Do you know what will be the consequences of this revolution, and what will become of you all during it?" "Well, let us hear, then," said Condorcet, with a sarcastic smile. "You, M. de. Condorcet, will die in prison, and by poison, which you will take to escape the hand of the executioner. So great will be the happiness of this revolutionary æra, that people will carry their dose constantly in their pocket."

The whole table was convulsed with laughter. "M. Cazotte," said one of the guests, "this story which you have been telling, is not near so pleasing as your *Diable Amoureux* (an uncommonly entertaining novel, by M. Cazotte.) But how do you come by prisons, poison, and executioners? What have these to do with reason and philosophy?" "'Tis in the very name of philosophy," answered Cazotte, "in the very name of liberty and humanity, that Reason will rule in the manner I predict; it will be the express reign of Reason; for to her alone will altars be erected throughout all France, and the other temples will be shut up." "Upon my soul," interrupted Chamfort, bursting into a contemptuous laugh, "you, Cazotte, will not be one of the priests that will perform the worship of Reason." "I hope not; but you, M. de Chamfort, will be one of the most worthy; for you will open your veins with a razor, but you will not die till several months afterwards." The company looked at each other, and the laughter became still louder. "You, M. de Vicq d'Azyr, will open six veins, one after the other, in a fit of the gout, and die the same night. As for you, Messrs. Nichollai, Bailly, and Malesherbes, you will all three die on the scaffold." "Thank God!" cried Rouchet, "it appears as if the speaker was determined to wreak all his vengeance on the Academy; he has dispatched the Academicians in a terrible way, but as I am not one of their number, he will surely be merciful to me." "You? no; you too, like the others, will expire on the scaffold." "He must have conspired," was now the universal cry, "to exterminate us all together." "No, I have not." "Are we then to be conquered by the Turks and Tartars? and" ——"By no means; as I have already said, you will then live under the sway of Reason and Philosophy alone; those of whom you may expect such treatment, are nothing but philosophers, who, like yourselves, will have nothing in their mouths but reason and philosophy." The company now whispered each other, "It is plain, that he is a perfect fool; he always strives to appear eccentric in his jokes." "That may be," said Chamfort, "but this humorist should be more cheerful; his stories smell too strongly of the gallows. But, tell me, Cazotte, when are all these things to happen?" "Scarcely six years will have elapsed before all that I predict will be accomplished." "That is wonderful," at length, exclaimed I (Laharpe), "and am I, then, to make no figure in all these scenes?" "You, Sir, are destined for one of their most extraordinary wonders. You will become a Christian." The room

shook with violent and universal peals of laughter. "Well, cried Chamfort, "I am easy, if we are not to be dispatched until Laharpe has become a Christian. At that rate, we shall never die." "We women come off the best," observed the Dutchess de Grammont, "as we pass for nothing at all in this revolution. I mean not to say, that we shall have no hand in it, but, it is admitted, that our sex——" "Your sex, madam, will not, in this case, protect you; it will avail you nothing that you refrain from intermeddling; you will be treated, without distinction, like us men." "What say you, M. Cazotte? That must certainly be the end of the world." "That I know not, but this I know perfectly well, that you, Madame la Duchesse, will be conveyed in the executioner's cart, in company with many other ladies, with your hands tied behind your backs." "At any rate, then," said the Duchess, "I shall be allowed a carriage covered with black cloth." "No, madam; ladies of still higher rank than yourself will be drawn in a cart, with their hands tied behind them." "Ladies of higher rank? Who can they be?" "The princesses of the blood royal. Of still higher rank than——" Here the company was in visible emotion; a deep gloom overspread the countenance of the master of the house, and they felt that the joke had been carried too far. Madame de Grammont, in order to bring back the cenversation to a more agreeable tone, contented herself with observing—"They will, however, let me have a confessor?" "No, Madam, nobody will have any: the last condemned person, to whom it will be allowed as a favor, will be——" He paused a moment—"will be the King of France."

The host rose abruptly from the table, and his example was followed by all his guests. He went up to M. Cazotte, whom he addressed in a pathetic tone: "Dear Cazotte," said he, "your gloomy fancies have lasted too long; you go too far; you might commit yourself and the whole company." Cazotte took his hat, and was about to retire, without saying a word. Madame de Grammont, who always avoided every thing like gravity, detained him, saying, "Dear Mr. Prophet, we have listened long enough to your prophecies concerning us; but you have not said a word about yourself." Cazotte paused for some time; his eyes were bedimmed with tears. "Have you, Madam, ever read the siege of Jerusalem, by the historian Josephus?" "Undoubtedly; who is there but has? But continue, as though I had not." "Well, then, Madam, during this siege, a man went, for seven successive

days, round the ramparts of the city, in the face of the besieging Romans, and of the besieged Jews, incessantly crying, with a voice of thunder, 'Woe to thee, Jerusalem!' On the seventh day, he exclaimed, 'Woe to thee, Jerusalem! woe to myself!' and, at the same moment, a prodigious stone, discharged by the enemy's machines, dashed him into a thousand pieces." After this answer, Cazotte bowed, and withdrew.

Let the reader open the history of the revolution, and he will find how, and in what day, the events announced in 1788 were accomplished in the years 1792, 3, and 4. Laharpe, as it is well known, escaped; but the atrocities of the revolution, which he looked upon as the consequence of what was denominated philosophy, made such an impression upon him, that, in his last years, he became one of the most zealous defenders of that holy religion, which he had before so furiously attacked.

Lond. Mag.

TO THE EDITORS.

GENTLEMEN,

Observing in your last Magazine, Number 8, some strictures respecting astrology, with an historical anecdote of Mr. Dryden, (which anecdote I had seen before in the [London] Gentleman's Magazine, apparently confirmed as truth) I could not help sending you the following incidental fact, as coming within my own knowledge.

I suppose it may now be about twenty years ago, a lady, who made a great profession of what I then called internal religion, went to consult the cunning man (as he was called) respecting her success in the ensuing lottery: he told her, that if she got such a *certain* number on such a *certain* day, she might be sure of a prize; accordingly, she bought that number on the appointed day; the issue was, that it turned up a very considerable prize.* The effect it had upon her was, that by degrees religion became a burden, and at last was thrown aside as an incumbrance.

The above is the general fact; but it being so many years ago, I cannot recollect each particular. Now as I am not an advocate

* This we believe was mere guess-work; for if the astrologer really knew what number would be a capital prize, why did he not secure it for himself? The answer is ready; because he knew nothing about it.

for, nor an adversary to astrology, but only a sincere seeker after truth, I should be glad to have the matter explained, agreeable to the New Jerusalem doctrine, by some of your correspondents; for though I never did, nor ever had any inclination to apply to astrology for the knowledge of any future event, as it apppeared to me rather unlawful; yet I should be happy in having the matter unfolded, as it may not only dissipate my clouds of ignorance in that matter, but it may perhaps be a means of setting at liberty some, who may have been entangled in the designing subtlety of astrologic tricking.

Whether, in the above instances, the knowledge attained was by immediate intercourse with permitted spirits, or conveyed mediately by spirits through the means of the astrologer's ideas, respecting particular situations of the heavenly bodies, (as all phantasies are instigated in man by spirits who are in those phantasies;) yet this we may conclude, that as the Lord is Divine Order itself, in all and every the most minute incident of his Divine Providence, it certainly was permitted by divine wisdom for divine good; perhaps, permitting the lesser evil, to prevent the greater, as the Jews were permitted to deny the Lord to prevent their believing and profaning.

The author from whom you have taken the abstract, I think, goes too far, when he says, that the celestial bodies (as they are called) have no influence on this world. Let any man look at the ebbing and flowing of the tide, and the periodical affections of maniacs, and then be bold enough to say, if he can, that the moon's influence has no effect either upon the rational or material creation in this our globe. The moon most certainly, as it appears to me, being an external correspondent to faith, as described in the WORD, has undoubtedly a natural influx into, and regulates the motion of water; but I may be wrong, and trusting that some one of your kind correspondents will set this matter in its proper light, I remain with sincere affection,

Yours, &c. AMICUS.

In the last Number of the Magazine, where astrology is treated of, we gave no opinion of our own on the subject; but left the reader to draw his own conclusions. However, as we since understand, that some have taken up the question on one side, and some on another; while others again are in anxious suspense, and know not what to think of the science; we now

find ourselves at liberty to declare our sentiments in a plain and candid manner, but nevertheless in the most pointed and decided terms. And this we do purely for the sake of truth, that the members of the New Church may be put on their guard, and not suffer themselves to be seduced by that dangerous and delusive species of *naturalism*, usually called *astrology*.

We are sensible, that in thus delivering our opinion, we may incur the displeasure of some who are particulaly attached to such studies; but as we do not mean any offence, but on the contrary, a real service to them, as well as to the rest of our readers, we shall proceed in our remarks, without any further apology.

Astrology, then, is the art of foretelling future events, by the different aspects, positions, and influences of the planets and other heavenly bodies. This science is by some divided into two distinct branches, viz. *natural* and *judicial*. To the former belongs the prediction of natural effects, such as tides, eclipses, the changes of weather, winds, storms, hurricanes, thunder and lightning, floods, earthquakes, &c. This art properly belongs to natural philosophy, being rather a part of *astronomy* and *aerology*, than of what is commonly understood by *astrology*; and is only to be deduced, *à posteriori*, from phenomena and repeated observations. Yet even here the science is not to be depended upon, except in those changes which are fixed and constant, as the regular seasons of the year, eclipses, tides, &c. from a proper knowledge of which arises the art of making calendars and almanacs.

Judicial astrology, on the other hand, is the pretended art of foretelling future *moral events*, or such as have a dependance on the free-will and agency of man, as if they were directed and determined by the influence of the stars. This is the kind of astrology which is generally understood by the word, and to which we mean to confine our present remarks. This includes all the idle conceits about the horary reign of planets, the doctrine of horoscopes, the distribution of the houses, the calculation of nativities, fortune-telling, good or bad hours of business, the event of wars, sieges, battles, and private quarrels, courtships and marriages, scars or other marks on the body, and such like fatalities, which are no better than a mass of mere levities, and may be plainly confuted by experience, as well as by sound reason.

In our inquiry into this subject, two things are to be considered:

1. Whether there be any truth in the science, or not.

2. Whether or not it ought to be pursued; and the consequences of such pursuit.

As to the first, let it be remarked, that the most learned men, whose successful inquiries into the secrets of nature have made their names respectable in every country of Europe, are decidedly against it, as a mean and contemptible imposition on the weakness of the ignorant, and as a science which has no real foundation in truth. This we believe to be the fact; although we are well aware, that many circumstances have *at times* occurred, which appeared to stamp the authority of truth upon the astrologer's predictions. By these *occasional appearances* of truth, many are deluded, and the *cunning man* himself confirmed in his art. Such are the *fallacies* of nature, not only in astrology, but in many other natural sciences. And if a man suffers himself to be deluded by a mere appearance, and at the same time confirms himself therein, we may rest assured he will never arrive at the genuine truth.

It is true, the moon has a natural influence upon the waters of our globe: so has the sun, and every other body in the heavens, in proportion to their magnitude and distance. This is agreeable to the fixed laws of gravity, according to which every part of the material world is governed. But the same influence is equally exerted upon the solid parts of the earth; and the only reason why its effects on them are not so evident and perceptible, is because they want the property of *fluidity*.

As to the periodical affections of maniacs, which some may suppose to be an incontestible evidence, that *natural* influences govern *spiritual* things, such as the faculty of reason, &c. in man, this is an appearance of nature, and a mere fallacy of the senses; for it is an established law of creation, which holds good in every possible case, that spirit flows into, and operates upon matter, and not matter that flows into, and operates upon spirit. It appears, indeed, as if there were a certain natural influence proceeding from the moon, which regulated and governed the rational powers of some individuals, and in others destroyed them altogether. But this is a mistake: natural or material things can only operate upon what is natural in man: thus upon the material substances which compose his bodily frame, and by no means upon the faculty of rationality, which in itself is *above the sphere of nature*, and consequently secure from all the assaults and storms

of this lower world. Nevertheless, if the material substances of the brain, with the fluids contained therein, be either injured or deranged, in that case the faculty of reason, which properly speaking belongs to the soul, cannot descend into, and be properly received by the brain, but is obstructed, perverted, and irregularly transmitted to the speech and actions. The case is similar with the sight of the eye, and the eye itself: it appears as if the *eye* saw, when in reality it is the *understanding* that sees through or by means of the eye. Yet if that organ of sight receive any external injury, either by an immoderate influx of natural light, or by any other means, the eye is no longer fitted to convey the sight of the understanding into the material world: but, for all that, the understanding, which is the true sight, remains unhurt in its own sphere, and looks down with contempt on all the tumults and distractions of matter. Just so it is with the lunatic, or the man whose bodily constitution has received some injury, either in an external way, or by some violent emotion within; his brain, which is the mere *organ* of rationality, is some how or other disturbed, and in consequence thereof his reason cannot exert and manifest itself as before: but, notwithstanding all this, his powers of rationality, being of a spiritual nature, are in themselves unimpaired, and after death he enters into the full enjoyment of his faculties like another man.

After all, what is the influence proceeding from the moon? and why is it not *always* operative in the lunatic? The maniac, we know, is only affected *periodically*, according to the *changes* of the moon: but why is not this affection *constant*, seeing that the same laws of gravity are perpetually acting, the same natural influence perpetually proceeding, and the same aspect of the moon perpetually directed towards our globe*—the different appearances of the moon being only changes of its *enlightened* aspect, and not of its *real* aspect? The fact seems to be, that such effects are produced by the laws of *correspondency*, according to which spiritual causes operate upon natural subjects; in which case the *efficient* and the *instrumental* cause are so united in one, that to the sensual man it appears as if the latter were the *sole* cause of a produced effect.

* The libration of the moon, or that small trembling motion which it seems to have, as if balancing on its own axis, does not in this case amount to an exception.

This might be illustrated by many things in nature; but we shall only adduce the following instance, which is similar to the periodical affections of maniacs. All men are subject to the influence of sleep; and this influence returns periodically, that is, every night on the approach of darkness. Now it appears as if there was an influx of darkness, at such times, into the eye, causing sleep; just as there appears to be an influx of changeableness, from the moon, into the brain of a lunatic, causing insanity; and if a person be so disposed, he may in both cases equally confirm himself in favor of nature, to the entire exclusion of all spiritual agency whatever. But the fallacy is easily detected, when we consider, that all action must proceed from spirit to matter; and that in order to be manifested in the material world, there needs only such a disposition, or congruity, in natural things, as fits them to receive the operation of things spiritual. This fitness, or right disposition of the parts of matter, in respect to spirit, is what we call *correspondency*, according to the laws of which the spiritual and natural worlds are united. So in the above case, when the darkness of night approaches, the natural light, which corresponds to the understanding, departs from the eye; and when this correspondence is interrupted, there is no longer that strict conjunction between the understanding and the eye, which subsisted previous to the departure of natural light. Hence it is, that the understanding retires inward, and becomes in a manner quiescent; while the natural powers of the eye are suspended, not possessing the ability even to keep it open. This is sleep.

The same reasoning will hold good in regard to the periodical affections of lunatics, and in all other cases where there is any appearance of matter flowing into, operating upon, and governing things spiritual.

But to return.

[*To be continued.*]

Captain Patridge, of the United States Engineers, has lately ascertained, from a barometrical calculation, the altitude of Mount Washington, (the most elevated peak of the White Mountains, in N. Hampshire) to be 6284 feet above the sea, and 4460 feet above its base. He has also ascertained the height of Kensington Peak, the highest of the Green Mountains, in Vermont, to be 8879 feet above the sea, and 2802 feet above its base.

Nat. Int.

FOR THE LUMINARY.

AN ADDRESS TO INDIFFERENCE

To thee, INDIFFERENCE! I appeal,
To tranquilize the woes I feel,
'Gainst Love, 'gainst Hope, 'gainst Fear to steel
This aching heart;
With apathy my bosom heal,
No more to smart.

Take all these phantoms from my view,
Of Love sincere, of Friendship true,
Deceiv'd by *all*, to thee I sue,
For quiet ease;
Expunge, with soft Oblivion's dew,
My mind's disease.

Remove these feelings' fervid glow,
This source whence joys and sorrows flow,
This power to raise and cherish woe,
Thou canst allay;
These wounds of spirit sad I know,
Oh! take away.

No more Ingratitude shall pain,
Nor cold Unkindness grieve again,
But calm and placid as the main,
When summer smiles;
Secured by thee from Passion's reign,
And Pleasure's wiles.

Indifference, through this vale of woe,
I'll strive thy tranquil ease to know,
But yet, my breast with love shall glow,
With love divine;
Careless alone to things below,
Peace shall be mine.

M. A. W.

August 21, 1812.

FOR THE HALCYON LUMINARY.

ON CHARITY.

O CHARITY, thou heaven-born grace!
All tender, sweet, and kind;
A friend to all the human race,
To all that's good inclined.

The man of charity extends
To all his liberal hand;
His kindred, neighbor, foes or friends,
His pity may command.

He aids the poor in their distress,
He hears when they complain;
With tender heart delights to bless,
To lessen all their pain.

The sick, imprisoned, poor, and blind,
And all the sons of grief,
In him a benefactor find;
He loves to give relief.

But Oh, how mourns his feeling heart,
While men in sin delight,
From Jesus and his laws depart,
And sink in endless night.

Fain would he rescue these from woe,
So tender is his mind;
For all he prays, or friend or foe,
For like his Lord he's kind.

FOR THE HALCYON LUMINARY.

AN ODE ON DEATH.

Of DEATH, the destroyer, dark shadow's dread King,
The terror of mortals, we fearless will sing;
Secure in our Saviour, his darts we defy;
For in Jesus we live, though by Death we must die.
Then dear Christians below,
Fear not Death as a foe,
For he leads us to life, and relieves us from woe.

Here, with sickness afflicted, by sorrow opprest,
With temptation surrounded, our souls find no rest;
Till by faith we know Jesus, then grateful we see,
That our pain leads to pleasure, when Death makes us free.
Should, then, Christians below,
Fear Death as a foe,
When he leads them to joy, and relieves them from woe?

Were we in some large spacious city immur'd,
With walls high surrounded, by darkness obscur'd;
Should we grieve and lament if those walls were thrown down,
Though light, life and joy, should our liberties crown?
Then dear Christians below,
Fear not Death as a foe,
For he leads *us* to life, and relieves *us* from woe.

How few are there living, who age have attain'd,
Whom the death of some relative dear has not pain'd!
But if christian believers, we need not deplore,
For Death will unite us, to part never more.
Then dear Christians below,
Can you think Death a foe,
When he leads us to bliss and relieves us from woe?

Not only our friend, lov'd and lost shall we meet,
But angels rejoicing our coming will greet;
With all those great good men, in history shown,
We shall see and converse then, and know as we're known.
Then dear Christians below,
Fear not Death as a foe,
For he leads us to life and relieves us from woe.

Here, darkly we see, and imperfectly know,
There our Saviour his transcendent glory will show;
Let us live, then, in love that we dying may sing,
"O, Grave! where's thy victory! Death! where's thy sting!
Thus Christians below,
Dread not Death as a foe,
Since he leads them to life, and relieves them from woe.

M. A. W.

From the Maryland Gazette.

[The following sweet and touching lines were written by the Hon. St. George Tucker, of Virginia, on being solicited to know why he had ceased to court the inspiration of the Poetic muse. They are full of feeling, simplicity, and truth, and cannot but find their way to the heart. In them we find an elevation of spirit, which can look back on the changes of time with a dignified complacency, unmingled with regret, and a lively christian hope, which points to the future, and seems to anticipate the joys of the Beatified Good. It was not from the rich treasures of his highly cultivated mind that this venerable man derived this desirable temper, but from the study and observance of the mild injunctions of the Father of Peace. Such a state of mind alone is happiness—to all, then, it is desirable; and happily, to all attainable. "Let the hopes of your age be fixed on your God."]

Days of my youth! ye have glided away;
Hairs of my youth! ye are frosted and grey;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrowed all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown.

Days of my youth! I wish not your recal;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed in tears have ye been;
Strength of my youth! why lament your decay?
Thoughts of my youth! ye have led me astray.

Days of my age! ye will shortly be past;
Pains of my age! yet a while ye can last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread ye not the cold sod;
Hopes of my age! be ye fix'd on your God!

LINES,

On the folly of ascribing to Divine Vengeance, accidents which result from human indiscretion.

In pious mood, Sir Bigot cries,
" Behold! a judgment from the skies!
" See Richmond in despair!
" No grief like this had rent her heart,
" Secure from every hostile dart,
" Had virtue flourished there.

" Those flames, in anger sent to burn,
" With ashes fill the mighty urn,
" And——though I quake to tell—
" This vestibule to scenes below,
" Now laid in dust and ashes low,
" Has fill'd the vaults of hell!"

And think'st thou, miserable elf!
That GOD, vindictive as thyself,
Begins a hell on earth?
Avaunt! avaunt! no more blaspheme!
No longer urge the impious theme,
Stampt with Satanic birth.

Mourn (if thou canst) the cruel doom,
That buried in one common tomb,
Worth, virtue, age and youth;
Mourn, with Virginia, many a son,
In valor, honor, ne'er outdone;
Daughters of matchless truth.

Mourn, if thou canst; but ah! forbear
To charge on Heaven the fatal snare,
For Heaven delights to save!
Bright the REDEEMER's form appears,
Bids mourners smile amidst their tears,
And *hope* beyond the grave.

CHARITY.

ELEGANT EPITAPH.

Underneath this stone doth lie,
As much virtue as could die;
Which, when alive, did vigor give
To as much beauty as could live.

VARIETY.

"But, alas! what is taste? A disease of the mind,
Though seductive, infirm—and though praised, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

A PEASANT AND AN EMPEROR.

A Persian emperor, when hunting, perceived a very old man planting a walnut tree, and, advancing towards him, asked him his age. The peasant replied "I am four years old." An attendant rebuked him for uttering such absurdities in the presence of the emperor. "You censure me without cause," replied the peasant. "I did not speak without reflection; for the wise do not reckon that time which has been lost in folly and the cares of the world; I therefore consider that to be my real age, which has been past in serving the Deity, and discharging my duty to society." The emperor, struck with the singularity of the remark, observed, "Thou canst not hope to see the trees thou art planting come to perfection." "True," answered the sage, "but since others plant that we might eat, it is right that we should plant for the benefit of others." "Excellent!" exclaimed the Emperor; upon which, as was the custom whenever any one was honored with the applause of the sovereign, a purse-bearer presented the old man with a thousand pieces of gold. On receiving them, the shrewd peasant made a low obeisance, and added, "O king, other men's trees come to perfection in the space of forty years, but mine have produced fruit as soon as they were planted." "Bravo!" said the monarch, and a second purse of gold was presented, when the old man exclaimed, "The trees of others bear fruit only once a year, but mine has yielded two crops in one day." "Delightful!" replied the Emperor, and a third purse of gold was given; after which, putting spurs to his horse, the monarch retreated, saying, "reverend father, I dare not stay longer, lest thy wit should extinguish my treasury."

CHARACTER OF A MAN OF SPIRIT.

I am reputed by some of my acquaintance to want *spirit*, and it is for no other reason, but that I do not live above my income. I have spirit enough to keep out of debt, and endeavor to make all my friends welcome, when they visit me; but, when I make an entertainment, they cry it is not done with spirit, though it is always as elegant as my circumstances will allow. I know several of

these men of spirit who are mean-spirited enough to borrow money of me. Our gaols swarm with men of spirit, and our streets are crowded by children, whose parents were persons of spirit. There are men of spirit in all degrees, from the merchant to the porter, who ridicule frugality and all economy, which prevents superfluous expense. By these persons, a man that is frugal is said to be miserable; and economy is despised as the want of spirit. I am convinced, that, if men of spirit were to become a little less vain and ostentatious, it would be of great advantage, not only to themselves, but to the community; for, it is notorious, that they too often keep up their spirit at the expense of the public, and it does not appear to me that they are influenced by a good spirit, when they ruin a tradesman, by getting into his debt for superfluities, or, when they take in a friend, for their surety, to keep up their credit. I know several men of spirit who wear the taylor's clothes. I am often blamed by these people, for not appearing oftener at public diversions; but, I can divert myself, and family, without going to the play-house every other evening, in the winter, and to the gardens or baths, in the summer, four or five times a week. Though I am condemned by these gentlemen, as a mean spirited, and unpolished niggard, yet, my conduct enables me to provide for my family, all the necessaries of life, and, for myself, a perpetual succession of peaceful pleasures, without the risk of my independence, my virtue, my health, or my fortune: all which are continually shaked with the desperation of a losing gamester, by our modern men of spirit.

GEN. BAUER,

In 1712, when the Russian army occupied Holstein under Menzikoff, commanded the cavalry. No one knew any thing about his origin; even his native country was almost a secret. He was then encamped near Husum. One day he invited to dinner all his brother officers, and some other persons of distinction. When the party were assembled, he sent for a miller and his wife from the neighborhood. Such an invitation from a commanding officer alarmed the worthy couple. But Bauer did every thing in his power to inspire them with confidence. He wished them to dine with him; he wanted some information respecting the country. They were seated by him at table, and during dinner he asked the miller a number of questions concerning his family. This had

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the desired effect and loosed the miller's tongue. He related to his excellency, "that the mill had belonged to his father, that he inherited it as the eldest son. Two brothers were tradesmen, a sister was married to one of the same business; and God had blessed him with a family of four children. "So you were *three* brothers," said the general. There *were* four of us," answered the miller; (who did not wish perhaps to rank a famous soldier with millers) "the fourth enlisted as a soldier, but we have never heard of him; he must have been killed."

It is easy to conceive the effect this conversation produced on the other guests. But Bauer would not notice their astonishment till he could raise it still higher. "Gentlemen!" he exclaimed, "you were always anxious to know my origin. I was born here, and you have heard the history of my family" He then embraced the miller and his wife as their long lost brother. The next day he regaled them all in the mill where he was born, made valuable presents to his relations, and sent the miller's only son to Berlin, who afterwards had the honor of propagating the name of Bauer.

NATURAL HISTORY OF THE ELEPHANT.

The elephant is reckoned the largest of all land animals, and, next to man, is the most sagacious. Its height is from seven to fifteen feet. And although so large and unwieldy, it will swim. It has a long trunk formed of many rings, which answers the purpose of hands to feed itself. The eyes are extremely small, the legs very short, and the tail like that of a hog. The feet, although undivided, have five hoofs round their margins. In the upper jaw are two vast tusks of six or seven feet long, from which we obtain our ivory. In droves nothing is more formidable. Wherever they march, the forest falls before them. It would require a whole army to repel them, when thus united, or enraged, or in their rutting time, when they are seized with a temporary madness. They cannot live far from water. The elephant is so fond of music, as to be capable of learning to beat time, move in measure, and join its voice in concert with the instrument. In Africa it still retains its natural liberty. No animal, when tamed, is more courteous, obedient, and affectionate. It kneels to receive its rider. It will draw chariots and shipping, and frequently carries cannon, and small towers with soldiers in them to battle, with great strength, courage, and perseverance. Many have lived to 120

and 130 years. The Africans, who take them in pit-falls, very often eat their flesh. A slight wound behind the ear is fatal to them.

The following is a remarkable instance of its sense and love of glory. An elephant being directed to force a large vessel into the water, was found too weak. The master sarcastically desired the keeper to take away the lazy beast, and bring another. The poor animal was so affected at the reflection, that he instantly repeated its efforts, fractured its skull, and expired.

Let not man boast his attachment to glory, when he is thus equalled in the most eminent examples, by the brute creation.

REFLECTIONS ON ANIMAL REPRODUCTIONS.

It was a long time supposed, that animals could only multiply by eggs, or by producing young alive; but we have since found that this principle is liable to exceptions, as we have discovered certain animal bodies, which can be divided into as many complete bodies as we please; because what is wanting to each piece, when thus separated, is soon repaired. It is no longer doubted that the polypus belongs to the class of animals, though it much resembles plants, both in its form and manner of propagating. The bodies of these insects may be cut in any way, and into as many pieces as they are cut, there will be so many complete polypuses. Even from the skin, or smallest bit cut off from the body, there will grow one or more of the polypuses; and, if the several little bits cut off are put together by the ends, they unite, and become one and the same body. This discovery gave rise to other experiments: and it has been found, that the polypus is not the only animal which can live and grow, after having been cut in pieces. The earth-worm also multiplies when cut in two; to the tail part there grows a head, and the two pieces become two complete worms. After having cut the worm in two, it would be to no purpose to put them together, in order to unite them. They would not join. They remain some time in the same state, except that they grow more or less thin; then there appears at the end of one of the pieces a little whitish pimple, which gradually enlarges and lengthens. Soon afterwards, the rings are seen, at first very close together, but insensibly extending on all sides. New lungs, new heart, new stomach, and many other organs, form with the rest. The following experiment may daily be made with snails.

Cut off the head, without going much below the two principal horns, and at the end of a certain time, the head will grow again. It is the same with lobsters' claws. If one of them is broken off, and the lobster afterwards put into the river, it will, in a certain time, get a new claw. Another very wonderful experiment has been made, by M. Duhamel, upon the leg of a chicken. After the leg bone, which had been broken, was perfectly recovered, and the calus formed, he cut off all the flesh of that leg, to the very bone; those parts grew again gradually, and the circulation of the blood was again restored. We are convinced, then, that some animals are perpetuated by being cut and divided, and that certain insects are produced in the same way as a branch shoots out of the trunk of a tree; that they may be cut in pieces; and that the smallest of these pieces will produce others; that they may be turned inside out like a glove, and still continue to live, eat, grow, and increase their kind. Here there arises a question, which no naturalist possibly can resolve in a satisfactory manner. How does it happen that the parts cut off grow again? It must be presumed, in this case, that the germ is spread over the whole body, whereas in other animals it is confined to certain parts of it. The germ developes itself as soon as it receives proper nourishment: thus, the cutting the animal only supplies the germ with the nutritive juices, which would otherwise have flowed elsewhere, had not their course been diverted another way. Each bit of a polypus or worm contains in itself, like the bud of a tree, all the intestines necessary for the animal. Those parts essential to life are dispersed over the whole body, and there is a circulation even in the smallest particles. Besides this, we cannot comprehend all the means which the Author of nature makes use of to dispense life and feeling to such a prodigious multitude of beings; neither have we a right to maintain, that the animals above mentioned are the only exceptions to the general rule, in regard to the manner of increasing. The fertility of nature, or rather the infinite wisdom of the Creator surpasses all our weak conceptions. The hand which formed the polypus and the earth-worm has proved to us, that when necessary, it can make the animal form and constitution like simples or plants It has done it still more in other cases; and, descending gradually, has arrived at the utmost limits of animal nature. But these limits are unknown to us. Let us, therefore, have a humble sense of our ignorance; let us admire and adore the supreme wisdom.

NATURAL HISTORY OF THE HARE.

This weak and defenceless creature is the most persecuted of animals. But to compensate its danger, it is remarkably timid and cautious, which makes it perpetually attentive to every alarm. That it may be apprised of distant danger, so as to effect a timely escape, nature has provided it with such long ears, as convey sounds almost like speaking trumpets. And to enable it still more to perceive its danger, the eyes are so prominent as to be capable of discerning objects almost behind them. It is so watchful as to sleep with the eyes open. And as it depends on flight for its safety, the muscles are strong, and without fat; so that the animal has no superfluous burthen to impede its fleetness, which still to increase, nature has provided it with long legs.

We are peculiarly proud to give the following delicate and exquisitely beautiful effusion as *native American*. It was written by a youth long endeared to us by the ties of friendship and early intimacy. The author is the celebrated Mr. JOHN H. PAYNE, better known by the appellation of the young American Roscius. EDITORS.

On the deck of the slow sailing vessel alone,
As I silently sat, all was mute as the grave!
It was night: and the moon brightly glittering shone,
Lighting up, with its lustre, the quivering wave.

So bewitchingly mellow and pure was that gleam,
Which she darted while watching o'er nature's repose,
That I thought it resembled Christianity's beam
When it softens and soothes, without chafing our woes.

And I felt such an exquisite wildness of sorrow,
As I gazed at the tremulous glow of the deep,
That I longed to prevent the intrusion of morrow,
And stay there for ever to wonder and weep.

HISTORICAL ACCOUNT OF THE ISLE OF MAN.

The name of this island seems to have been derived from Mona, the name by which it was called by Julius Cæsar. Pliny calls it Monabia, and Ptolemy Monæda, which are supposed to signify the more remote Mona, to distinguish it from the island of Anglesea, which the Romans also called by the name of Mona; yet other writers have imagined, that it received its present name from the Saxon word *mang*, which signifies *among*, from its situa-

tion between the kingdoms of England, Scotland, and Wales, and that hence arose the expression Mancks-men, Mancks-language, &c.

This island was inhabited by the Britons in the time of the Romans; but when they were afterwards dispossessed of the greatest part of their territories by the Saxons, Picts, and Scots, it became subject to the latter; and we are informed by Orosius, that towards the end of the fourth century, both Ireland and the Isle of Man were inhabited by the Scots, and that the present inhabitants appear to be the descendants of the ancient Scots, from their language, which still bears a near affinity with the Erse, and differs but little from that spoken in the Highlands of Scotland, and by the Irish. The Norwegians, however, during their repeated invasions of Britain, conquered this island, as well as most of the western isles of Scotland, over which they set up a king, who had a title of King of the Isles, who chose the Isle of Man for the place of his residence; but in consequence of a treaty between Magnus IV. king of Norway, and Alexander III. king of Scotland, concluded in the year 1266, the western isles, and Man among the rest, were ceded to the Scots; and in 1720, Alexander having driven the king of Man out of the island, united it, together with the rest of the western isles, to the crown of Scotland. However, Henry IV. king of England, obtained the possession of the Isle of Man, and gave it to John Lord Stanley, in whose family it continued till very lately, when the last Lord Stanley, Earl of Derby, dying without issue, the Duke of Athol, his sister's son, succeeded him as Lord of Man and the Isles, and continued in the possession of the Island till it was purchased by his present majesty of the late Duke and Dutchess of Athol, in the fifth year of his reign.

[It being the usual custom of the Roman governors to advertise the senate and people of such material things as happened in their respective provinces; in the days of Tiberius Cæsar, the Emperor Publius Lentulus, at that time being President, wrote the following epistle to the Senate concerning Christ.]

"*CONSCRIPT FATHERS,*

"There appeared in these our days a man of great virtue, named JESUS CHRIST, who is yet living among us; and of the Gentiles is accepted for a prophet of truth; but his own disciples call him the SON OF GOD. He raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall, and comely; with a very reverend countenance, such as the beholders may both

love and fear; his hair of the color of a filberd full ripe, plain to his ears, whence downward it is more orient of color; somewhat curling and waved about his shoulders. In the midst of his head is a seam or partition of his hair, after the manner of the Nazarites; his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear and quick. In reproving terrible, in admonishing courteous, in speaking very modest and wise. In proportion of body well shaped. None have seen him laugh, but many have seen him weep. A man for his singular beauty surpassing the children of men."

"*Every one for himself, and God for us all.*" Whatever truth, under certain restrictions, there may be in this saying, as it is too frequently quoted, it has proved hurtful and destructive. Hereby all PUBLIC SPIRIT and DISINTERESTEDNESS is struck at, and man is left to sink and dwindle into an arrant muck-worm. In consequence of being governed by it, (unexplained and undigested) man has indulged his own proprium and self-love to such a degree, as to become his own idol: his natural, civil, and religious connections, with the rest of his fellow-creatures, have been hereby undermined and lost sight of, and charity swallowed up in the whirlpool of SELF. "Help thyself, and God will help thee," is a just and true saying; but "help thyself, and leave others to God," has neither equity, truth, nor scripture in it. It is so directly contrary to "bearing one another's burdens," and to the same Apostle in another place, "Look not every man on his own things, but every man also on the things of others," that it misguides the simple, and leads the plain wayfaring traveller astray.

It is a correct observation, that the office of a priest ought to be entirely detached from all worldly concerns; and we have no doubt but this will be the case, hereafter, in the *New Jerusalem Church*. Yet there seems to be an exception at the commencement of a church, from the nature of USE, which requires that something should be done, though in an imperfect manner, previous to the full establishment of order. This was the case with the primitive Christian Church. The Scribes and Pharisees,

the heads and rulers of the then established Judaism, would not forsake their honorable situations to follow so humble and mean a master as they esteemed our Lord. He therefore invited fishermen, who were plain, simple, and even illiterate men. These were to be priests of his New Church, and in the mean time to labor with their hands for a subsistence. Paul likewise was a tent-maker and worked at his business. Nevertheless, all this, I believe, was agreeable to divine order, being the most probable and effectual means of raising a New Church distinct from the Old; and therefore it all tended to prepare the way for the full establishment of order, when the Church should arrive at a state of maturity, and consequently when the priesthood should be entirely set apart from all functions of a civil nature.

It is highly probable, the Lord will make use of similar means to bring about the establishment of his New Jerusalem Church. And when I see that it has actually commenced in such a way, I make no doubt but the protection of the Lord will be over it, who alone is able to bring strength out of weakness, and order out of confusion.

A RUSSIAN HYMN.

The following solemn and impressive hymn is copied from "Carr's Northern Summer." This hymn, it is said, is generally recited over a corpse in Russia, previous to its interment:

"Oh! what is life! a blossom! a vapor or dew of the morning! Approach and contemplate the grave. Where now is the graceful form! where the organs of sight! and where the beauty of complexion!

"What lamentation and wailing, and mourning, and struggling, when the soul is separated from the body! Human life seems altogether vanity; a transient shadow; the sleep of error; the unavailing labor of imagined existence; let us therefore fly from every corruption of the world, that we may inherit the kingdom of heaven."

In thy choice of a Wife, take the obedient daughter of a good mother.